

9. May our repeated adoration of you two, who are desirous of the libation, be productive of felicity: descending to our presence, and exceeding in -wisdom, travel with rapid (steeds), swift as two itilcons.

10. Aswixs, wherever you may be, hear this invocation: the excellent sacrificial offerings, longing for your proximity, reach you.¹

SUKTA III. (LXXV.)

The deities as before, - the *Rishi* is AVASYU; the metre is *PanktL*.

1. The *Rishi*, your worshipper, ASWINS, graces your beloved chariot, the showerer (of benefits), the vehicle of wealth, with praises: masters of mystic lore, hear my invocation.²

2. Passing by (other worshippers), come, ASWINS, hither, so that I may ever overcome all (adversaries): DASRAS, riding in a golden chariot, distributors of wealth, propellers of rivers, masters of mystic lore, hear my invocation.

3. Come, ASWINS, bring for us precious treasures:

Asioins amongst men, or by the priests, be beneficial to us, *asmayuh*,

¹ *Vawir u shu i'dm Ihttjah princhanti su vdm pricha*, is

explained as in the text, *vawir bkvjah* being rendered by *pra-*

**a?ydni dkanani hamrlalixkan&ni*, excellent riches, characterized

by the oblation, that is, sacrificial offerings, and *princhanti* by

•prdpnuvanti, obtain or reach being *prickah*, *yuvdm prdptum*

kdmayamdndk, desiring to reach you: *Sdyana* suggests also

another explanation; the -worshippers, *su prichah*, who enjoy

vasvir-b\vjah, Trealth of sacrificial offerings, bring them into

due contact with you, *vdm su&htu*

samparckayantL

² *Mddkm mamawutamliavam*: the fit st is explained, *madku-*

vidyd vedltd-mu: see vol. i. p. 310, note: the verse occurs

twice in the *Sdma-Vtdti*, i. 418, n. 109\$.